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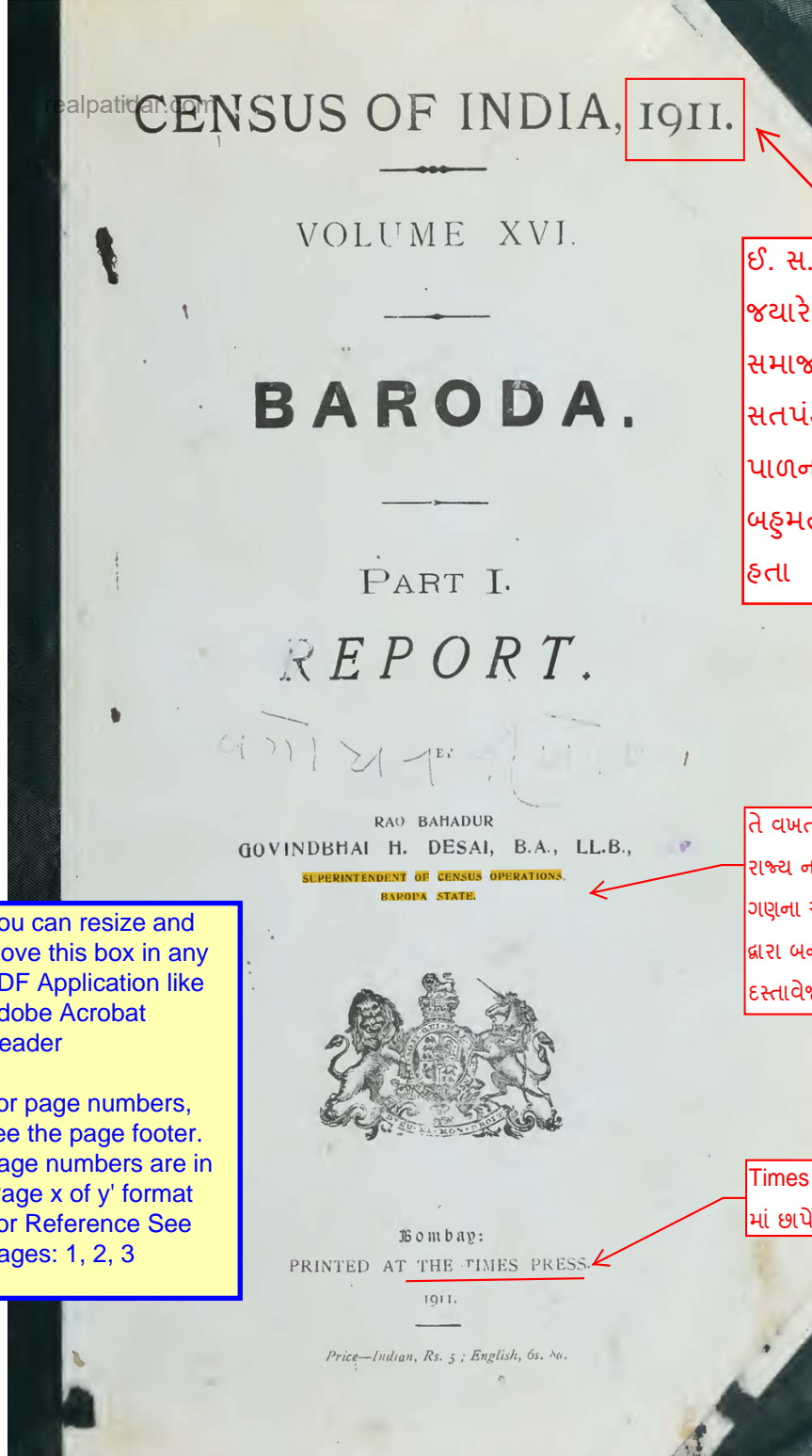
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ઈ. સ. ૧૯૧૧,  
જ્યારે આપણા  
સમાજમાં  
સતપંથ ધર્મ  
પાળનાર લોકો  
બહુમતી માં  
હતા

તે વખત ના બરોડા  
રાજ્ય ના જન  
ગણના અધિકારી  
દ્વારા બનાવેલ  
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the Sunnis. The Shiahis do not believe in saints, and follow the precepts of the twelve instead of the four Imams. They claim for their head doctors in Persia, the *Mujahids* or religious superiors, the power of altering the spiritual and temporal law; the Sunnis say that the time for change ceased with four Imams—Shafai, Abu Hanifah, Malik and Hambal. In practice some sects of Shiahis differ from Sunnis, chiefly by counting the month from the fading of the old moon and not as the Sunnis do from the shining of the new moon. They pray thrice instead of five times a day, and in praying hold their hands open by their sides instead of folding them below the breast. Except these and a few other particulars, the beliefs and customs of the rival sects are the same.

પીરાણા પંથ પર  
આપેલી માહિતી

કણ્ણવી જ્ઞાતિ ના  
હિન્દુઓને, સૈયદ ઇમામ  
શાહ એ, વટલાવયા છે

254. A peculiar sect called *Pirana* has its followers both among the Hindus and Musalmans. It has got its name from the village of Pirana, ten miles south-east of Ahmedabad. It is said that Imam Shah, a Shiah Ismailia Sayyad, converted many Hindus of the Kanbi caste early in the 16th century by showing them the miraculous powers of his faith. One story is to the effect that bringing rain after two seasons of scarcity, Imam Shah was able to convert a large body of Hindu cultivators. Another story is that a band of Hindu pilgrims, while passing by Pirana on their way to Benares, were told by Imam Shah that, if they would carefully listen to his doctrines, they would visit Benares without the trouble of going there. Some of the pilgrims paid no attention to what he said and went to Benares. Others, who trusted in Imam Shah, saw in a trice Benares, bathed in the Ganges and paid their vows. Astonished with this miracle, they adopted Imam Shah as their spiritual head. Those who were actually converted came to be known as *Momna* from *mu'min*, believers, while those not actually converted but following a half-Hindu and half-Musalmán faith came to be known as *Matia* from *mat*, opinion. Another group of half-converted Hindus came to be known as *Shaikh* or *Shaikhela*. The Momnas, Matias and Shaikhs call themselves Pirana Panthis, i.e., followers of the Pirana sect. They read Imam Shah's book of religious rules in which the Atharva Veda is also mentioned; and as a prayer repeat their saint's name. All bury their dead and the Momnas also perform circumcision. They keep Ramadan fast and observe as holidays the *aras* or saint's day. Besides Musalmán holidays, they observe the Hindu holidays of Holi, Akhatrij, Divaso, Balev and Divali. During the last thirty or forty years, there has been a tendency among the Matias and Shaikhs to revert to Hinduism. In addition to the Musalmán *nika* ceremony, they call a Brahman and go through the Hindu marriage ceremony. A Ramanandi Sadhu, named Nirmaldas, preached to the Matias in 1880 that they were originally Kanbis and should abandon their Musalmán practices. Since then some calling themselves Vaishnav Matias, separated themselves from the rest who were known as Pirana Matias. In the Census of 1901, 137 Matias returned themselves as Hindus and 251 as Musalmáns. In the present Census, all (401) the Matias have returned themselves as Hindus. No Hindu Shaikhs were returned in 1901. On the present occasion, 51 have returned themselves as Hindus. Shaikhs who have abandoned the Pirana sect make Hindu brow-marks and follow the Swaminarayan sect.

ઈમામ શાહ ની  
ધાર્મિક પુસ્તક  
અલગ છે

મોટી સંખ્યામાં હિન્દુ  
ખ્રેસ્તોને વટલાવયા છે

મુમનાઓ સુન્નત  
કરાવે છે

In addition to the Momnas, Shaikhs and Matias, many Rabaris, Sonis and Vanias, while worshipping their Hindu gods and continuing as Hindus, worship the Pirana saints, and call themselves Pirana Panthis. In 1901, they were not distinguished from the Musalmáns and 3,655 persons in all were returned as Musalmán followers of the Pirana sect. In the present Census, 3,630 Hindus and only 2,102 Musalmáns have returned themselves as followers of this sect.

255. In addition to the *Mujawar* (beadle) and the *Mutavalli* (mosque-guardian), *Mulla* (the priest), *Khatib* (preacher), *Molvi* (doctor of divinity) and *Kazi* (civil judge) are entrusted with religious duties. Of these the *Mulla* is the lowest. His duties are calling to prayers five times a day, acting as Imam or leader of the prayer, and where there is no Mujawar, keeping the mosque clean. Besides these duties, a Mulla acts as a schoolmaster and dealer in charms. He often does not understand the Koran, but he can read it and teach his pupils to spell through it. As a dealer in charms, he writes verses of the Koran to be bound



round the arm, or hung on the neck, to ward off or cure diseases or to ward off evil spirits or the influence of the evil eye and dreams. For fever, he gives a black string with ten or fifteen knots to be worn round the neck. Sometimes he reads verses from the Koran, breathes them on a jar of water and gives the water for the patient to drink. For bad eyes, he gives an amulet (*taiz*). The *Molvi* is generally intelligent and well-read. On certain occasions, he preaches in private dwellings a sermon (*waaz*), on the text of a verse from the Koran. Sometimes he knows the whole Koran by heart and has the title of *Haiz* placed before his name. A *Molvi*, who follows the profession of a spiritual guide, spends several months of the year in touring in the villages where his followers live. He takes up his quarters in the mosque or with the richest of his disciples. Here he preaches, teaches and visits from house to house, prescribing for those who are sick. As a curer of diseases, he, like the Mulla, writes the text from the Koran to be used as a charm in amulets. For a sick patient, he gives a knotted string necklace or writes a charm in sacred characters on paper or with saffron-water on a china plate. The ink or saffron is washed off and the water is drunk.

Except in towns, where the *kazi* or judge does the duty on Fridays and fast days, the sermon, *khutbah*, is read by the *khatib* or preacher. The office is hereditary, and the holder of it follows some calling or profession.

Under Mahomedan rule, the *kazi* was the civil and criminal judge. Now, except that he leads the public prayers on the days of *Ramzan* and *Bake* feasts, he is a little more than a registrar of marriages and divorces.

પીર અને મુરીદનો  
રિસ્તો

પીરનું ચેકું  
ખવરાવામાં  
આવે છે.

256. The profession called *pir muridi* is practised by Saiyads, and a few Shaikhs. They call their followers *murids*, and their followers call them *pirs* or *pirzadas*. Each class, especially among the converts from Hinduism, has its *pir* or *murshid*. The necessity of having a *pir* is carried so far that *he-pir* or *pir-less* is a term of scorn. Thus the Bukharis have the Memons and Chhipas as their *murids*; the Pirana Saiyads have the Momnas and Kakas, and some Saiyads claim Gandhraps or musicians as their *murids*. The *pir* first initiates his Murid by inculcating on him the tenets of the faith and by exhorting him to eschew the ways of evil. He sips a little *sherbat* out of a cup, and makes his disciple drink a little of it. This is said to be taking the *lab* or lip-saliva of the *pir*. The ceremony is performed either at the age of initiation, *i.e.*, four years, four months and four days (see para 354) of life. The *pir* does not impose on his disciples a regular tax, but he is always paid either in cash or grain so as to maintain himself in decent comfort. He visits his congregation once in every four years, when his followers raise subscriptions to supply him with money. The *pir* is sometimes invited to and of his people to bless the dying, the bride and bride-groom at a new house. On these occasions also he is paid handsomely in cash or kind.

પીરનો લબ (Saliva),  
(તેણે ગુજરાતી માં થુંક  
કહેવાય), લેવાની ક્રિયા  
કહેવામાં આવે છે.

Some *pirzadas* have followers only in a few villages, some in all parts of Gujarat, and some not only in Gujarat, but in places far distant like Mauritius and Natal, in Burma and in Singapur. When a *pirzadah* dies, his sons distribute among themselves their father's people, assigning to each son, a certain number of households. It sometimes happens that for a sum of money or other consideration one *pirzadah* makes over to another the spiritual charge and the income derived from a certain number of families.

257. Musalmans have three kinds of religious buildings: *masjid* or mosque, *idgha* where *id* or festival prayers are said and *imambadas* or private mourning chapels for Shiabs. There are many old mosques but few new ones are built, owing mainly to want of funds. To meet the cost of repairs, lighting, muzzavar's pay, etc., most mosques have some small endowments, the rent of lands, houses or shops. These funds are entrusted to a few men of family and position, known as *Mutawalli*. If there is no endowment, the charges are met by congregation. The *idgha* used only by Sunnis is generally built outside of a town. It consists of a pavement of stone or cement raised three or four feet above the level of the ground. Along the west facing east is a wall with a small turret at each end.